

A
SERMON
PREACHED AT
THE FVNERAL OF

MR. ARTHVR VPTON ESQVIRE
in Deuon.

BY
IOHN PRESTON, MINISTER
of Gods word.

Esa. 40.6.

*A voice said, cry, and he said, what shall I cry, all flesh is
grasse, and all the grasse thereof is as a flower of the
felde.*



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TO THE VVOR-
SHIPFUL AND MY
VERY GOOD FRIENDS, M^r. IOHN V^p.

*TON Esquire, and to his vertuous and religious wife,
Mistresse Dorothy Vpton, all prosperous
welfare tending to eternall
safetie.*



*As one not ambitious, but desirous to set
foorth the glory of God, to declare his
truth and publish his mercies, I haue pre-
sumed to present this small Treatise to
your view, wherein is handled the
shortnesse and fewnesse of mans dayes, the
frailtie and uncertaintie thereof, how he is mort ill, every
day dying, because every day life shortneth, & the rather be-
cause it was preached at the Funerall of your deare Father.
I knowe Salomon findeth fault with writing many bookes,
saying, there is no end in writing many bookes, but
they are such doe defend false doctrine, and vaine opini-
ons which he taxeth, such as set foorth the glory of God
he commendeth. This inconsiderate age of ours, is more wil-
ling to entertaine idle Pamphlets & vaine toys, with fond*

*Eccles. 12. 12.
Tenet insanabile
multos scribendis
cacothecas.*

The Epistle Dedicatory.

*scilicet canes
obdurata aure
transibunt. Iero.*

inventions haue excogitated, then to embrace such laudable enterprises which further the kingdome of God, or perswade the truth of Religion among the sonnes of men. I knowe some will not spare to barke at this, but I will passe by the Scillean dogges, and stop my eares, as Ierome speaks, esteeming Zoilus, nothing at all, nor much regarding such as carpe at each monument of pietie, and in a preiudicate opinion reject and discharge their paines who shall but crosse the watch of their wicked delights. I doubt not but with you and with all good Christians it will finde acceptance.) It is unworthy the worlds view, being the fruits of a short conception, the effect of a distracted study, oft hindered and perturbed by sinister courses. Thus thankfully remembring my selfe, doe commend your wayes to the Lord, that they may be prosperous, your sorrowes easie, your comforts many, your vertues eminent, your consciences quiet, your liues holy, your deaths comfortab'e, your election sure, and your saluation certaine, remaining.

Yours in all Christian affection,

JOHN PRESTON.



A
SERMON PREA-
CHED AT THE FV-
NERAL OF ARTHVR VPTON
Esquire in Denon.

PSAL. 103.15.16.

*Mans dayes are as an herbe, as a flower of the field so flori-
sheth he.*

*For the wind goeth ouer it, and it is not, and the place there-
of shall know it no more.*



His *Psalme* is *laudatiue*, wherein *Epimetixos.*

Dauid doth praise God for diuers
benefits partly in particular be-
stowed on him, partly on all man
kinde, and partly on the people of
Israel. The first part of praise he
propoundeth vnder the forme of
an ex ortion, in the first and se-

cond verse. The benefits bestowed on him he setteth
downe to be fve, 1. remission of sinnes, 2. regenera-
tion, 3. deliuerance from dangers, 4. giuing victuals,
and necessary foode, 5. strength of body, all which are
contained in the 3.4.5. verses. The benefit bestowed

on the people of *Israel* were these, the opening of his word, the remission of sinnes, and the moderation of chastilements, from the 7. to the 13. then hee amplifieth this moderation, from the fragilitie of humaine nature, saying, *God knoweth whereof wee are made, hee made vs, therefore he knoweth vs, he made vs of dust, Gen. 2. 7. and he remembreth that we are but dust, thou art dust, Gen. 3. 14. and dust shall returne to the earth, as it was, Eccles. 12. 7.* And so euery man shall become no man, for that which is taken from the earth shall returne to the earth, dust shall returne to dust, and earth to earth: wee are borne that we might die, and wee must die that we may liue, by dying to reuiue, by leeing life to winne the goale of eternall felicitie. There is litle cause either to loue life, or to feare death: and motives to perswade vs to mourning, that our inhabitanee is prolonged, and our de cease adiourned. *As all riuers goe into the sea; Eccles. 1. 7.* So all men must goe into the graue. Death is the tribute of all, the prison of all, the mistresse of all, and the receptacle of all. *Man's dayes are as an hearbe, as a flower of the field, so flourisheth he. For the winde goeth ouer it, and it is not, and the place thereof shall know it no more,* in which words,

Gen. 2. 7.

Gen. 3. 19.

Eccles. 12. 7.

Puluis in puluerem: Humus in humum.

Nascimur vt moriamur.

Eccles. 1. 7.

2. things are remarkable,

1. The fragilitie of humaine nature in the 15. v.
2. A reason at the 16. v.

The fragilitie of humaine nature is expressed by a twofold comparison.

1. Com-

(7)

1. Comparing mans dayes to an hearbe, *mans dayes are as an hearbe.*
2. To a flower of the felde, *as a flower of the field so flourisheth he.*

It is as much as if the Prophet had saide, though man be an excellent creature litle inferior to the Angels, yet he is a fraile creature, soone come and soone gone, his dayes are like the hearbe which is the life of the earth, *and a flower of the felde*, which is the glory of the hearbe as the hearbe groweth, and as the flower flourisheth, so now groweth and flourisheth, and as the hearbe and flower soone wither, so man soone fadeth away, *if the winde blow* on the hearbe or grasse it is gone, and it cometh not to his place againe: so if death blow, or depriue man of breath, hee is dead, hee is gone, and the place wherein hee liued, hee shall liue no more, and the eye which hath seene him, shall see him no more.

Mans dayes] The word is *En sh* man, which is a common name, and sometimes particular. As *Homo* is a common name to all men in one tongue: so *En sh* is a common name of all men in the holy tongue. God named the first man *Adam*, *let vs make man*, Gen. 1. 26. Let vs make *Adam* that is man, *Adam* from *Adamah*, which is moist earth, fit to receiue formes and impressions, he was so named that he might keepe in memory, that he was but earth. Our first Parents called their second sonne *Habel*, Gen. 4. 2. or *Habel*, which is vanitie, vanitie is a matter which is nothing, or that which

The metaphrase.

Text.
Pagin.

Lingua Hebraica
Adam ab adamah
mach terra man
dida apra ad formam
mas recipiendae
Merse.

Gen 4. 2.

Psal. 39. 5.
Psal. 144. 4.

Psal. 62. 4.
*Homines sunt
ipsa vanitate
vaniores,
Caluim.*

Gen. 4. 26.

Doct. 1.

1. Tim. 6. 7.

Iob. 5. 7.

which soone vanisheth away as the breath which goeth forth from the mouth. *Man is vanitie*, Psal. 39. 5. *Like to vanitie*, Psal. 144. 4. *The children of men are vanitie*, the chiefe men are lies, to lay them upon a ballance they are altogether lighter then vanitie, Psal. 62. 4. The sence is, if men should bee put in one scale of the ballance, & vanitie in the other scale, men would ascend, vanitie descend, that is, men would be found lighter then vanitie: men are vainer then vanitie it selfe. He was so named that he might keepe in minde the vanitie of his humaine condition. *Zeth* named his sonne *Enosh*, Gen. 4. 26. which is to be weake or fraile, that hee might keepe in memory the frailtie and infirmittie of humaine condition, and so it is a common name of man.

That all men both by name and by nature, are fraile and weake, mans name doth bring so much to mans remembrance. *Man brought nothing with him into the world*, 1. Tim. 6. 7. In his infancy he cannot helpe himselfe, in his old age he must be holpen, the helper of other creatures, must haue his helpe from God the Creator. Other creatures can shift for themselves, but man is so weake that he must bee fed, warmed, nurced and nourished by others. Hee is subiect to sicknesses, to diseases, to troubles, to sorrowes, to the famine, to the plague, to warre, and to many more miseries, *man is borne vnto trauaile*, Iob. 5. 7. This life is full of the griefe of things past, of labour and paine of things present, and of feare of things to come. The ingresse into life is lamentable, because an infant begins his life with teares, as it were foreseeing the euils to come, the progresse weake, because many diseases afflict vs, and

and many woes vexe vs, and the egressse fearefull if we be not in Christ, and haue put him on, *Rom. 13. 14.* *Rom. 13. 14.* man beginneth his race with crying, and endeth it with griewing, nay *all mans dayes are sorrowes, Eccles. 2. 23.* *Eccles. 2. 23.* it is. It is, full of sorrowes both of body and minde. *Abraham* had in the land of *Canaan* no ground of his owne to dwell in, but onely the inheritance of a sepulchre: so man shall haue no more in this life after a fewe yecres, nay moneths, it may bee dayes but a plot of lodging. This life is rather a death because euery day wee die, seeing euery day we consume somewhat of our liues. The entrance into life is straight wayes the beginning of death. This life is an expectation of death. for euery day we looke for death a scene of mockeries, a Sea of miseries one onely viall of bloud which euery light fall breakes, euery light ague corrupts.

Though man be fraile and weake, yet God loues *Vse. 11* him dearely, and doth regard him, and doth respect him, hence is it that *Dauid* saith *Lord what is man that thou regardest him, Psal. 144. 4.* Man is the slaue of *Psal. 144. 4.* death, a trauellet that passeth away, for *here wee haue no abiding cittie, Heb. 12. 14.* *We are strangers and pil-* *Heb. 12. 14.* *grimes, 1. Pet. 2. 11.* *Soiourners as all our fathers were, 1. Pet. 2. 11.* *Psal. 39. 12.* Lighter then a bubble, shorter then a mo- *Psal. 39. 12.* ment, vainer then an image, frailer then a venice glasse which is soone broken, more changeable then the winde, more inconstant then a shadow, and more deceiueable then a dreame. God doth also prouide for man foode and raiment: What is here in man to moue God to loue him, *he is conceiued in sinne, and borne in iniquitie, Psal. 51. 5.* and *vlesse he be borne againe, he can-* *Psal. 51. 5.*

Ioh. 3. 5.

Ier. 17. 9.

Gen. 8. 21.

2. Sam. 11. 2.

Psal. 5. 4.

Psal. 10. 7.

Esa. 59. 7.

Ier. 5. 5.

Psal. 50. 17.

Psal. 94. 7.

Mala. 3. 17.

Ephes. 2. 3.

Col. 3. 6.

Ier. 51. 17.

Rom. 8. 17.

Psal. 41. 3.

Mat. 9. 2.

Ioh. 11. 44.

Luk. 15. 4. 5. 6.

Ioh. 14. 6.

Vlc. 2.

not enter into the kingdome of God, Ioh. 3. 5. His heart is deceitfull and wicked aboue all things, Ier. 17. 9. And the imaginations of the heart euill, Gen. 8. 21. The eyes are casements of Lust, as to Dauid, 2. Sam. 11. 2. The throat is an open sepulchre, Psalm. 5. 9. The mouth is full of cursing and deceit, Psalm. 10. 7. The feet swift to shed blood, Esa. 59. 7. The hands are extended to all unmercifulnesse. Hee doth breake the yoke, and burst the bonds, Ier. 5. 5. Hating to be reformed, Psal. 135. 17. Saying, The Lord shall not see, Psal. 94. 7. It is in vaine to serue God, and what profit is it if we keepe his commandements, Malach. 3. 14. By nature man is the child of wrath, Ephes. 2. 3. The sonne of disobedience, Collos. 3. 6. Nay, a beast by his owne knowledge Ier. 51. 17. Yet God loues man, and will make him coheire with Christ, Rom. 8. 17. Yet not all but the Ele&t God doth giue to vs, we can giue nothing to him, nothing doth come to him, if we stay in him, nor nothing doth depart if wee stay not in him, on either side he is our profit, whether he stay in vs, or we in him. To the sicke and weake he is a keeper, turning their bed in their sicknesse, Psal. 41. 3. To the man of the Palse, he was health, Mat. 9. 2. To Lazarus that was dead he was life, Ioh. 11. 44. To the blinde he was sight, Ioh. 9. 9. To the lost sheep he was saluatiō, Luk. 15. 4. 5. 6. To such as goe astray he is the way home, Ioh. 14. 6.

The second vse may iustly reprove such as neuer minde their weake and fraile condition. Wee should meditate on death in life, then death would not be so ghastly and fearefull. In the morning wee should thinke this may be the last day of our life, and in the euening often we goe to bed, we should thinke this may be our last night on earth, so thinking on death

at

at all times. In all our actions we should consider with
 our selues, would we doe such and such like things if
 we were to die instantly, and then come to iudgment.
 We should consider our liues are but lent vs, they are
 no free-hold. We came into the world vpon this con-
 dition that we should goe out againe, yeelding vp all
 into the Lords hand: most men neuer thinke on death,
 but put that day farre from them, when there is no-
 thing nearer life then death, it alwayes dogges a man
 at the heeles. As the shadow followeth the body: so
 doth death follow life. If we die to our selues in life,
 we shall liue in death to God. Before wee die, sinne
 must die in vs. Let vs leaue sinne, before sinne leaue vs.
 God will neuer forgiue, that we will not forgiue. Let
 the olde man die in vs in this life, then Christ will liue
 in vs in death: none are exempted from death of
 what estate or condition soeuer. *Salomon* for all his
 wisdom died, 1. King. 11. 43. *Sampson* for all his
 strength, Iudg. 16. 30. *Absolom* for all his beautie, 2. Iudg. 16. 30.
 Sam. 18. 11. *Ahitophel* for all his craft, 2. Sam. 17. 23. 2. Sam. 18. 11.
Dauids childe for all his youth, 2. Sam. 12. 18. *Methushe-* 2. Sam. 17. 23.
lah for all his age, Gen. 5. 27. *Lazarus* the begger died, 2. Sam. 12. 18.
 Luke 16. 22. And the rich couetous cormorant died, Gen. 5. 27.
 Luk. 12. 20. Proude *Iezabel* died, 2. King. 9. 33. & *Sarah* Luk. 16. 22.
 which was ful of modest humilitie, & humble modesty Luk. 12. 20.
 died, Gen. 23. 2. Kin. are not exempted, from death, for 2. Kin. 9. 33.
Saul, *Dauid*, *Iosiah* died, Preachers are not exempted, Gen. 23. 2.
 for *Paul*, *Peter*, and many such like haue died. *Phisitians*
 which kill many, though cure some, die themselves as
 sicke. *Souldiers* the cause of many mens deaths, die
 themselves as *Cornelius*. As it is most true some of all
 sorts shall be saued: so it is no lesse true that all of all
 sorts shall die. Death is a port or hauen whereunto we

Hebr. 9. 27.

all must faile through the troubles of this world, wher-
vnto the sooner we come, the sooner wee shall be deli-
uered. *It is appointed all shall die*, Heb. 9. 27. decreed in
the Parliament in heauen, and Gods decrees are vn-
changeable. It is but a minute of time which we liue,
and somewhat lesse then a minute, wee are in this
world as in another mans house, and therefore wee
should alwaies minde death. If meanes could free men
from deaths arrest. Kings, Potentates and rich men
would not die, for they would giue more then halfe
their goods to liue. If ignorance babbling in an vn-
knowne tongue might serue the Papists would not, if
strength, the strong would not: if skill, the Phisitian
would not: if mirth, the bone companion would not:
if smoake, the bewitching vanitie of this time, the
greatest part of men would not, in a word if any thing
would serue turne, then death arrest were not strong
enough. Death is such a Purseuant, that hee will take
no baile, no bond, no day for appearance, but the par-
ty arrested must presently *appeare before the tribunall
seate of God*, 2. Cor. 5. 10.

2. Cor. 5. 10.

Text.

As an hearbe] Or as some reade it, as *grasse* or *hay*.
This similitude of *grasse* is vsed in diuers Scriptures to
this end. The Prophet saith, *all flesh is grasse*, Esa. 40. 6.
Not by nature, not by making, not by condition, but
by similitude of fragilitie. The holy ghost vseth this
simily to shew the imbecillity of our nature and of our
times. And the Apostle saith, *All flesh is as grasse*, 1.
Pet. 1. 24. The world of men may bee resembled to a
field of *grasse*.

Esa. 4. 6.

1. Pet. 1. 24.

Dost. 2.

*That man is like grasse for the breuitie of his life, and
suddenesse of his death.* The *grasse* is soone come, and
soone gone: so is man soone come, and many times
soone

(137)

soone gone, as *Jonah* his gourd was, *Ion. 4. 6.* The grasse *Ion. 4. 6.*
 when it is greene is beautifull bearing flowers, but be-
 ing cut downe withereth : so man being young hath
 the greenesse of life, then beauty and comlineffe, but
 being dead withereth. As the grasse is to day, and to
 morrow cast into the ouen : so man liues to day and to
 morrowe cast into the graue. There is difference in
 grasse a thousand formes in one field, yet all are alike
 in this that they must wither : so there is difference in
 mens places in the world, but no difference at all in
 death. As dies the begger : so dies the King. It is gran-
 ted he may haue better attendance, and hee may haue
 more cost bestowed on him. Healthy bodies must wi-
 ther, as well as sicke bodies. The strongest must stoope
 as well as the weakest. The godly must die as well as
 the wicked, and the longest liuer must packe along, as
 well as the vntimely birth. As the mower can with
 few strokes cut downe thousands of grasse : so God
 can easily with the sith of his iudgements cut downe
 a multitude of men. This grasse may be brought to
 wither many waies, if it be eaten by the beasts, or troa-
 den by the foote of man, or burnt with fire, or cut
 downe with sith or sickle : so man may bee brought,
 to his ende many wayes, by fire or water, or strangling,
 or murthuring, or the like. When the grasse is cut and
 dried, it is meate and fodder for the beasts of the field :
 so when the flesh of man is laid in the graue, it is meat
 for the wormes. *I shall say to corruption, thou art my fa-
 ther, and to the worme thou art my mother, and my sister,*
Iob 17. 4. *Man shall sleepe in the dust, and the wormes* *Iob. 17. 4.*
shall couer him, *Iob 21. 26.* *The moath shall eate within vs* *Iob. 21. 26.*
like a garment, and the wormes shall eate them like wooll,

Esa. 51.8.
Act. 12.13.
Ion. 4.6.

Iob. 14.1.

Gen. 47.9.

Psal. 90.10.

Iob. 7.1.

Iob. 14.5.

Iob. 14.14.

Esa. 51.8. Herod *was eaten of wormes*, Act. 12.23. As a *worme did eat* Ionah his gourd, Ion. 4. 6. So wormes shall eat our flesh. The grasse will perish if it be neuer cut downe: so man will become as a rotten leafe if he liue long. This life is as a short misery. *Man that is borne of woman is of short continuance*, Iob 14.1. I would haue no man say, I haue so many yeares to liues, yeares are not thine, they are but lent thee. This answere was made to one saying, I haue fourteene yeares to liue, thou doest mention fourteene yeares which thou hast not, nor maist not haue, but thou forgettest the many yeares which thou hast had. *Iacob saide, fewe and euill haue the dayes of my life beene*, Gen. 47.9. *The time of our life is threescore yeares and ten, if a man come to fourescore, then there is nothing but weakenesse*, Psal. 90.10. All come not to seuentie yeares, or to eightie, & some liue an hundred, but most die before they come to seuenthy. Some die in their youth, some in their old age. God hath ordained to euery liuing creature his appointed time wherein to liue, grow, and increase, so to decrease and die, and as it pleaseth him to prolong or abridge their liues, so doth he dispose of the second causes and meanes whereby hee will haue it brought to passe, and so euery one hath his certaine bonds and terme of life set him, yet none but God onely can attaine to the knowledge thereof. *Is there not an appointed time to man upon earth, and are not his dayes as the dayes of an hireling*, Iob 7.1. *Are not mans dayes determined, the number of his moneths are with thee, thou hast appointed his bounds, which (if he would) hee cannot passe*, Iob. 14.5. *All the dayes of my appointed time will I waite till my changing shall come*, Iob. 14.14. God hath

hath appointed how long euery man shal liue, though fourescore yeares be no long course, yet there are but few that hold out to the vttermoſt ende thereof in regard of them that ſtay by the way. Some are cut off euen before they haue begun their course, and ſome in the midde way, & that through ſo many ſorts of ſickneſſes with other inconueniences and accidents, that a man cannot poſſibly comprehend or conceiue them all.

The firſt vſe reſproueth ſuch as know their fleſh is as graſſe, yet they ſeeke things for this life onely, *they wal-* Vſe. 1.
low in wealth, and haue all things at their wils, *they are* Luk. 16. 19.
cloathed in fine ſilke and purple, they glitted and glister with gold and pearles, *their faces are couered with fatneſſe,* Iob. 15. 27. *they beate the people to pieces, and grind* Iob. 15. 27.
the faces of the poore, Eſa. 3. 15. *They ſwallow vp the poore.* Eſa. 3. 15.
Amo. 8. 4. *They eate the fleſh of the people, and flay off their* Amo. 8. 4.
ſkinne, Mich. 3. 3. They are attended with great traines Mich. 3. 3.
and troupes of men, they lead mightie Armies, and are carried in Coaches like Princes, for aboundance of all things, they are as mortall Gods vpon earth, yet are ſoone bereft of all their riches and glory, and periſh as the graſſe, what fooliſhneſſe hath wrapt vp their vnderſtanding, what blindneſſe hath poſſeſſed their hearts, what vanitie hath bewitched and rauiſhed their mindes, what miſt of error hath compaſſed them and ouerſhadowed the light of their knowledge, that they ſeeing the frailtie of their owne eſtate and condition. Can any thing in this life, be either durable or very delightſome, when life it ſelfe is ſo fraile and tickle a thing. The Apoſtle ſaith, *The world vaniſheth and the luſt thereof.* 1. Ioh. 2. 17. Salomon concludeth all worldly
worldly

Eccles. 1. 2.

Job. 1. 21.

*Dominam ancil-
lari, et ancillam
dominari magna
est abusio.*

worldly things vnder a most vncertaine, fraile and brittle condition, censuring them all with one iudgement: *vanitie of vanities, all is vanitie*, Eccles. 1. 2. Came not *Cræsus* the rich Prince to misery for all his wealth. *Xerxes* the King of *Persia* for all his pompe and glory discomfited. Did not *Dionisius* the King of *Siracuse* fall from a King to be a schoolemaister. Did not *Belisarius* fall from a giuer to bee a receiuer, from a rich man to be a begger. Came not *Iob* from great riches to miserable pouertie for a time. Doe not many flourish to day in wealth, and to morrow come to extreame pouertie. Are we all as grasse and wormes meate, why then doe wee make so much of the flesh which shall perish, and doe not adorne and decke the soule with vertues which shall be presented to God in the day of iudgement. We doe not regard our soules, but prefer our bodies before them. It is a great abuse when the mistresse shall become an handmaide, and the handmaide mistresse: so it is a great abuse when the soule is not regarded, and the body preferred before the soule.

Seeing our bodies shall perish as grasse, let vs say, *Christ is to mee in life and death aduantage*. Phil. 1. 21. When we die we shall be deliuered out of two prisons at once, the one so much worse then the other, as it is worse to be with-held from perfect blisse, then from the libertie of a most painfull and tedious pilgrimage. We now liue to die; but then wee shall die to liue for euer: now liuing we are continually dying, but then once dying neuer to die more. Wee shall leaue a ruinous and base cottage, & passe to a most glorious and blessed pallace, whose pauement is pure gold, and whose
gates

gates are pearles, Reuel. 21. 21. By this wee may ghesse Reuel. 21. 21. what roomes wee are like to finde, where our Sauour *prepareth the place*, Ioh. 14. 2. Had the Prodigall sonne Iohn. 14. 2. cause to sorrow when he was to depart from this dirtie village, and the company of swine *to his fathers* Luk. 15. 17. 18. *house*. Who would not bee able to cast off a sacke of dunge to receiue *long white robes*, Reuel. 7. 14. I hope Reuel. 7. 14. we shall haue neither oxen to try, nor farme to see, nor wiues to with-hold vs from going, Luk. 14. 18. 19. 20. Luk. 14. 18. 19. Wee haue had toile enough in the seruitude of *Egypt*, 20. we haue wandred long enough in the desert in continuall battaile with Gods & our enemies, and in death the time is come to take our repose, and inioy the felicitie of the land of promise. Wee haue beene in the mount *Sinai* with *Moses*, when thundrings began to be heard, lightnings to flash, and a thicke darke cloude to couer the mount, but wee shall come to enioy his glory, whose terror we haue already sustained.

This may reprove such as feare death, *The sting of death is taken away*, O death where is thy sting, 1. Corint. 1. Cor. 15. 55. 15. 55. Some would die, but they would not die a violent death. What cause haue we to feare death, wee haue but one life, and but one can we loose. *Goliath* was as much hurt by *Dauids* litle stone, 1. Sam. 17. 50. as 1. Sam. 17. 50. *Sampson* by the waight of a whole house, Iudg. 16. 30. Iudg. 16. 30. *Ely* had as much harne by *falling backward in his chaire*, 1. Sam. 4. 18. as *Iezabel* by being thrown downe 1. Sam. 4. 18. from a high window, 2. King. 9. 33. All they that stoned *Stephan* to death, tooke no more from him, Act. 7. Act. 7. 59. 59. then an ordinary sicknesse did from *Lazarus*, Luk. Luk. 16. 19. 16. 19. One death is no more death then another, and as well the easiest, as the hardest, taketh our life from

Philip. 1. 23.

vs. Let vs bee willing to leaue this sinfull world, *desiring to bee dissolued and to bee with Christ*, Philip. 1. 23. Why should wee feare that which cannot be auoided. The very necessitie of death should make vs not vnwilling to die, and the remembrance of our mortalitie should make vs litle feare, when experience sheweth vs, that we are mortall. Liue well, and die well we may, if please God, but liue long, & not die, we cannot. We should not thinke our life shortened, when it is well ended. He dieth olde enough, that dieth good: and life is better well lost, then euill kept. Wee goe but that way, the which all the world before vs hath gone, and all that come after vs shal follow & beare vs company.

Luk. 12. 40.

Mark. 13. 37.

2. Pet. 3. 10.

4 If we bee not warned, neither will take it for a warning, that we are as grasse, death may come before we are aware, and surprise vs, when wee shall not haue time to learne to die. Wee must be prepared, Luk. 12. 40. We must watch, Mark. 13. 37. *How soone is the grasse cut downe, and so, how soone doth man die. The day of death will come suddenly, as thiefe in the night*, 2. Pet. 3. 10. A thiefe giueth no vvarning vwhen he vvill come, but commeth vwhen men are asleepe: so the day of the Lord commeth suddenly, vwhen men are altogether vnprovided. Before a ruinous house fall, the rafters cracke and giue warning. At a strangers comming, the dogge barks and giues warning: before a storme the cloudes giue vvarning, and the trumpet biddeth men prepare to battell: but the day of death commeth suddenly, all the time from the birth to death, is a time of preparation. When the bird thinketh her selfe safe, then is she nearest to death, when the ship-master is in sight of land, hee may be in greatest danger.

ger, for commonly in the range or harbour is the Shippe lost, the want of care drowneth the Shippe, the want of skill is the ruine of the souldiers, the want of foode starueth the sheepe, and the want of preparation to die casteth thousands into perdition.

As a flower of the field so flourisheth hee.] Mans life is compared in the Scripture to a span for the shortnesse thereof, Psal. 39. 5. *To a shadow*, Psal. 102. 11. First, for the cause, for as the shadow is formed of light and a body, so is man of an intellectuall soule, and a humaine body. Secondly for the figure and likenesse, as the shadow is sometimes long, and sometimes short: so some men liue long, some but a short time. Thirdly, for the flight, the shadow is changed with the moving of the body: so is the life. The shadow in the morning is not as it was at night, and the health of the body in the morning is not as it was at night. The shadow flieth from a man following it, and it followeth a man flying from it: hee that looseth his life shall saue it, & he that will saue his life shall loose it. Fourthly, for the measure, the longer the day, the shorter the shadow: and the shorter the day, the longer the shadow: so the higher the day of prosperitie, the shorter the life: and the shorter prosperitie is, the longer mans life seemeth to be; *Iobs* prosperitie was short, therefore his life seemed long, I will (saith hee) *speake in the bitterness of my soule*, Iob 10. 1. *For he was euen weary of his life, to smoake that vanisheth*, Hos. 13. 3. *To a bubble that is dissolued. To a weauers shurtle for swiftnesse*, Iob. 7. 6. *To a cloude that is driuen with the winde*, Iob. 7. 9. *To a vapour which is soone dispersed*, Iam. 4. 14. And here Iam. 4. 14. to grasse which withereth, and to a fading flower.

Doa. 3.

Dan. 2. 37.

Prou. 23. 5.

1. Tim. 6. 17.

Prou. 11. 4.

Ezechi. 7. 19.

Mat. 13. 7.

Eccles. 5. 9.

That the whole outward glory of man is but as a fading flower. Though a flower may bee faire in sight, sweete for sinell, curious in colour, and glorious for beautie, yet it will fade: so man may be great in place, noble in birth, mightie in strength, valiant in courage, wise in ordering and disposing, carefull in prouiding, and excellent in knowledge and gifts, yet all will fade and fall away. A flower groweth speedily, but being cut downe, turneth as speedily to its former matter: so man quickly groweth vp from the earth, & as soone turneth to earth againe. Doe not thou glory, doe not thou praise, doe not thou admire, at outward things, for they will fade away, they are as a reede of Egypt. That which men most glory in they are soonest depriued off, I speake of worldly things. Some glory in their birth, nobilitie, and house frō whence they came, all these are Gods gifts, but not much to be stood vpon, The God of heauen hath giuen thee a Kingdome, power and strength, and glory, Dan. 2. 37. Some glory in their riches, why doest thou so, either they will leaue thee, or thou must leaue them, all riches haue their wings as an Eagle, and flye into the heauen, Prou. 23. 5. The Apostle saith, trust not in vncertaine riches, 1. Tim. 6. 17. Riches are vncertaine, because they haue wings, and because they auaille not in the day of wrath, Prou. 11. 4. Silver and gold cannot deliuer them in the day of the wrath of the Lord, Ezechi. 7. 19. That which our Saniour calleth thornes, Matth. 13. 7. Paul calleth vncertaine riches. Doe riches content, no, the more men haue, the more men craue, and commonly they are the greatest beggers, which haue the greatest portion, hee that loueth silver, shall not bee satisfied with silver, Eccles. 5. 9. A couetous

man

man is not satisfied with riches, for the more hee ga-
 thereth together, the more he desireth, the graue and
 destruction can neuer be full, so *the eyes of man can ne-*
uer bee satisfied, Prou. 27. 20. The couetous man desi- Pro. 27. 20.
 reth all that his eye seeth. The couetous saith, *what*
shall I doe because I haue no roome, Luk. 12. 27. Some Luk. 12. 17.
 glory in pleasure, pleasure is like lightning, sweete but
 short, much cost and care for a litle sport, nay one
 houres sport, may bee recompenced with eternall pu-
 nishments. Some glory in the world, and worldly
 things, notwithstanding this I must tell thee, either
 thou wilt faile in pursuing them, or else when thou
 hast caught them, they will bee so vaine that they will
 giue no contentment. Some glory in beautie, beautie
 will vanish with a sicknesse, or consume in time. Some
 glory in their strength, mans strength is but weakenes.
 Some in honour, man shall not continue in honour,
Hee is like the beastes that die, Psal. 49. 12. *It is an euill* Psal. 49. 12.
sicknesse, and a great vanitie, when a man shall haue riches,
and treasure, and honour: and want grace to ioy in them.
 Eccles. 6. 2. Some in the praile of men, which indeede Eccles. 6. 2.
 is but winde, *No man knoweth whether it commeth, and*
whether it ingoeth, Iohn 3. 8. As the childe loae, so the Iohn. 3. 8.
 peoples commendation is gotten and forgotten in an
 houre The Prophet saith, *Let not the wise man glory in* Ier. 4. 23.
his wisdom, nor the strong man glory in his strength, nei-
ther the rich man glory in his riches. But let him that glori-
eth, glory in this, that hee understandeth and knoweth mee,
 Iere. 9. 23. 24. Let not the wise man glory in his wis-
 dome, for wisdom shall not deliuer the wise from
 death, nor strength the strong, nor riches the rich: but
 faith in Christ, and good conscience in all things
 shall

shall deliuer the godly from the second death.

Vic. 1.

Colof. 3. 2.

Mat. 6. 24.

Iam. 4. 4.

1. Ioh. 2. 15.

Pfal. 39. 11.

Is it so, that glory, pompe, honour, and beautie are as a fading flower, then let not vs affect these things too much, let them not steale away our hearts. *Wee should set our affections on things aboue,* Col. 3. 2. It is not simply vnlawfull to vse the world, but it is needfull that we be iealous of our selues, to watch our own hearts, that our affections bee not set on the world. Outward glory, pompe, honour, and beautie are but transitory things, so are riches, and the world. *A man cannot serue God and mammon,* Math. 6. 24. It is an axiome in the Bible, that *amitie with the world, is enmitie with God,* Iam. 4. 4. Either men must forsake God and loue the world, or bid the world farewell and cleaue to God. *Wee are taught not to loue the world,* 1. Iohn 2. 15. For we see the daily mutabilitie, and inconstancie of the world and worldly things. Doe not huinaine affaires imitate the sea, are not men tossed on earth, more then on the sea, one taketh away this mans ground, another that mans field, another desireth his neighbours wife, another taketh away his seruants. One striueth with his neighbour about water, another about the aire. He that is poore is reproached, he that is rich is sought to be ensnared. Hee that ruleth is subiect to conspiracy, the Magistrate to enuy, and hee that is of power to hatred. There are continuall wars, continuall slaughters, and insatiable desire doth exercise tyranny, couetousnesse ruleth, and lying is preferred. Trust hath taken her flight, truth is a stranger, and salutations are full of suspicion, and so all wallow in vices, *for euery man is vanitie,* Psal. 39. 11.

2. This may reprove the seekers of these vanities,
who

who plod and study to attaine to them, but being gotten, they profit not much, they cannot saue, they may destroy, they cannot helpe at the last, they may hurt. How greedy are men after honour, how doe they conuet promotions, how doe they hunt after riches. They care not who are poore, so they be rich: who sicke, so they be whole, who cold, so they be warme, who sinke, so they swimme. The loathsome *luke-warmnesse* of the most is to be reprov'd, *Reuel. 3. 19.* And the dangerous *losse of first love* in too many to be lamented, *Reuel. 2. 4.* Let men seeke the Lord, whiles he may bee found, *Esa. 55. 6.* Good and not euill, *Amo. 5. 14.* The Kingdome of God, *Math. 6. 33.* Peace, *Psal. 34. 14.* The time will come when the Scepter and sepulchre will bee all one, when the Prince and peasant shall bee fellowes, when there shall bee no difference betweene the ashes of veluet, and course canuasse. What can the belley returne which consumeth most part of mens riches, but dunge & corruption, what vaine pompe and glory, but malice and enuy, what vnchastitie but hell and the worme of conscience. Let men and women bee neuer so richly attired without Christ they are naked, with what iewels and ornaments soeuer they are set foorth, without Christs beautie they are deformed, howsoeuer their faces are painted, and their beautie blazed, without grace they are vgly and monstrous, nay they carry about them their owne funerall, while their body is a filthy tombe of a more filthy soule, not onely dead, but almost rotten in sinne. *Noah* must not follow the fashions of the olde world. *Lot* must not follow the fashions of *Sodome*. *Iob* must not follow the fashions of *Uza*. Wee must not follow the fashions of our corrupt

age,

Philip. 2. 15.

Luk. 13. 24.

Rom. 5. 2.

Col. 3. 4.

1. Cor. 15. 53.

1. Cor. 15. 43.

1. Cor. 15. 44.

Psal. 24. 7.

Reuel. 21. 27.

age, but as Paul exhorteth, *in the middes of a crooked and naughtie generation, we must be pure and blamelesse, shining euen as lights in the world*, Philip. 2. 15. *Shining euer more to walke in the narrowe path, and enter in at the strait gate*, Luk. 13. 24.

Wee must account spirituall things our chiefeft glory. This spirituall glory is either in the world to come, or in this world, that in the world to come is the greatest. *Reioyce vnder the hope of the glory of God*, Rom. 5. 2. *when Christ which is our life shall appeare, then shall yee also appeare with him in glory*, Coloss. 3. 4. The glory which shall be conferred may be considered either on the bodies or on the soules of the godly. The glory which shall bee giuen to the bodies of the Saints is threefold, first the bodies of the Saints shall bee immortall, they shall die no more, *for mortalitie shall put on immortalitie*, 1. Corinth. 15. 53. Secondly, they shall be *incorruptible*, they shall rot and putrifie no more, they shall be free from infirmitie and deformitie, *It is sown in weakenesse, and shall be raised in power*, 1. Cor. 15. 43. Thirdly, they shall be *spirituall*, 1. Cor. 15. 44. The glory vpon the soule shall bee the perfection of Gods image in all the faculties of it, then shall the memory, will and affection bee made conformable vnto God. The glory in this world is first Christ, *He is the King of glory*, Psal. 24. 7. Wee must bee much in the duties of mortification, before wee can enter into the kingdome of glory, *for no vncleane thing shall enter into the kingdome of heauen*, Reuel. 21. 27. Wee are vncleane till we be washed in the blood of Christ by *justification*, and bathed in teares of true repentance by *mortification*. Secondly, the spirit of adoption is the
spirit

spirit of glory, if this rest vpon men they cannot bee miserable, 1.Pet.4.14. Thirdly, our soules are our glory. Fourthly, the *testimony of a good conscience* is our glory, 2.Corinth.1.12. In a word, *God is our glory*, Psalm.3.3.

1.Pet.4.14.

2.Cor.1.12.

Psalm.3.3.

Text

For *the winde goeth ouer it, and it is not.*] The word is taken for *winde*, for the *spirit*, for the intellectuall *soule*, for the *will*, and for the *aire*, but most expositors read it, *the winde goeth ouer it*. The Prophet doth not say, it is burned with the heate of the Sunne, or destroyed with the cold of the winter, or cut downe with the hand of the mower, but *the winde goeth ouer it, and it is not*, that is, *the winde goeth ouer the flower, and it is not, for it is withered*. As a flower is destroyed by the passing of some winde: so mans life doth faile with a light occasion.

That mans life and glory are soone gone. First, mans life is soone gone, how many at vnawares haue beene burnt vp in their owne houses, how many slaine by beastes in the field, how many deuoured by the same, how many consumed in common pestilences, murdered by thieues, slaine by their enemies, killed by the fall of an house, as those on whom *the tower in Siloam fell*, Luk. 13.4. They spend their dayes in wealth, and suddenly they goe downe to the grane, Iob 21.13. *Sodome was destroyed in a moment*, Lam.4.6. *Sisera* soone slaine by *Joel*, Iudg 4.21. The *Philistims* by *Sampson*, Iudg.16.30. *Saneherib* by *Adramielech* and *Sharezer*, Esa.37.38. Man can take life away, but he cannot giue life. There is great paines and paiments bestowed before one come to mans estate, and then a small thing taketh away his life. As when a bladder is blowne great with great

Doct.4.

Luk.13.4.

Iob.21.13.

Sam.4.6.

Iudg.4.21.

Iudg.16.30.

Esa.37.38.

D

paine,

paine, a pricke of a pinne will giue vent for all the winde: so when man is growne vp, a litle thing will depriue him of life, a stab with dagger or knife will take from him his life, because life it selfe is fraile, brittle, vnstable, and of all things most vncertaine. As the Spiders webbe which is long time spinning, is swept away and destroyed vpon a sudden: so mans life which hath continued many moneths and yeares in a moment ceaseth, *I haue cut off like a weauer my life*, Esa. 38.

Esa 38.12.

Fabius Senator

Anacreon.

Adrianus Papa.

Latit. in 27.

Proverb, Iohan.

Stow 44. ann.

Eliza.

12. One is choakt with an haire in milke, another strangled with the stone of a grape, another with a flie some crushed and troden to death. *Man continueth not in one stay, hee is of fewe dayes in his body, and full of trouble in his estate.* Secondly, *mans glory is soone gone.* The Prophet saith, *the glory of Ephraim shall flie away like a bird, from the birth, and from the wombe, and from the conception.* Hof. 9. 11. By glory is meant riches, power, honour, and renowne. As a bird doeth not long stay in a place: so glory, as riches, and such like doe not long continue. The smoake ascending vppward from the chimney at the first is great and thicke, but it is quickly scattered and out of sight: so the glory of the men of this world, by litle and litle is obscured, and vanisheth cleane away.

Hof. 9. 11.

Vic. 1.

Psal. 39.4.

The first vse wee must remember our ende, how fraile and fickle a thing our life is, hence is it, that *Dauid* saith, *Lord let mee knowe my ende, and the measure of my dayes, what it is, let mee knowe how long I haue to liue,* Psal. 39.4. Thy life is as the palme of thy hand, if it be compared with eternitie, and it may bee more truly called the shadow of death then life. It is decreed that the death of all is a certaine houre, but the houre
of

of death vncertaine. It is better the houre of death be vnknowne, then knowen. *Moses saith, Teach vs to number our dayes, that we may apply our hearts vnto wisedome,* Psalm. 90. 12. That wee may haue the fewnesse of our dayes in memory, that vvee promise to our selues no great things in this world, but that our mindes bee set vvholly on the study of heauenly wisedome. Let vs consider how many yeares vvee haue liued in the vworld, how many of them vvee haue spent in sleepe, and eating, how many in childhood and vanities, how many in vworldlinesse and vvickednesse, and how few in pietie and godlinesse, vvhy doe I speake of yeares, I may speake of moneths, nay of dayes, nay of houres: vve neede not the Art of Arithmeticke to number the houres that many of vs haue spent in reading, praying, meditating, examining, hearing, and practising holy and Christian duties. *Let vs now returne to the Lord,* Iere. 4. 1. *Let vs heare his writ, while it is to day,* Iere. 4. 1. *Heb. 3. 13. Let vs arise and depart for this is not our rest.* Heb. 3. 13. *Mich. 2. 10. Let vs be more frequent in prayer, more carefull in hearing, more conuersant in meditation, more painfull in seeking, more diligent in examining, and more studious in doing. Let not God, the author of time, haue the least part of time spent in his seruice. Let vs redeeme the time,* Coloss. 4. 5. Buy it with repentance, vvatching, fasting, praying, and with strong cries, let vs make our peace, & fly from the anger to come, Math. 3. 7. *Let vs remember our Creator in the dayes of our youth,* Eccles. 12. 1. God vvill haue the first frutes, and the first borne are due to him. Let vs consider our latter ende, Deut. 32. 29. and how quickly our life vvill be gone. Our sinnes cleane so fast vnto vs, that wee doe

Lament. 1. 9.

2. Pet. 1. 10.

1. Pet. 4. 3.

1. Cor. 15. 58.

*Omnium sapien-
tiam vita est
mortis medita-
tio.*

not remember our latter ende, Lament. 1. 9. Wee are care-
lesse in making our calling and election sure, 2. Pet. 1. 10.
*It is sufficient for vs that wee haue spent the time past of
our liues after the lustes of the Gentiles, walking in wan-
tonnesse, lustes, drunkennesse, in gluttonies, drinkings,
and in abominable idolatries,* 1. Pet. 4. 3. Our gray haire,
our sickly bodies, our weakenesses, and infirmities, the
shortnesse of our liues, the iudgements of God on o-
thers, and his mercies toward vs, should make vs al-
way abundant in the workes of the Lord, 1. Cor. 15. 58.
That is, we must proue our constancy in faith, and our
loue to God and our neighbour, by earnest study, en-
deauour, and zeale, not that our workes can bee supe-
rogatory, and more then due, but that we ought to ex-
cell in the things that are due. Let vs double our im-
ploiment in reading the Scripture. Prayer must bee
sent before, vnderstanding desired, the continuance
of meditation giuen, that the Scripture might trans-
forme vs into it selfe after a sort. In reading the Scrip-
ture, the guide oft to be the grace of God, study and
diligence must be giuen, that all may be referred to e-
dification. In meditation, which putteth life and
strength into all other duties. Wee must meditate on
Gods maiestie aboue vs, on our nature within vs, on
the vanitie of the world without vs, on the shortnesse
of life behinde vs, and on heauen which is set before
vs. In hearing of the word preached, which is the
meanes of knowledge, and faith, and of all grace, with
the blessed and prosperous growth and increase there-
of. In conference, in mortification, and in mercy. The
life of all wise men is the meditation of death.

Is outward glory soone gone, I for the glory of man
endeth.

endeth with the life of man. It is hard to bee gotten, short of continuance, and sorrowfull to be left. It is giuen to men, not that they should giue themselves to it, or to affect it too much. *Be not thou afraid,* (saith the Prophet) *when one is made rich, and when the glory of his house is increased. For hee shall take nothing away when he dieth, neither shall his pompe descend after him,* Psalm. 49.16.17. *Salomons* glory ended with his life, so did *Psalm. 49.16.17.* *Hamans, Herodes, and Neroes.* The affecting of outward glory doeth cause many to fall from God. The *loue of the world* made Demas forsake Christ, 2. Tim. 4.10. The *2. Tim. 4.10.* *loue of money* made *Iudas* sell Christ, Math. 26.15. The *Mat. 26.15.* *loue of riches*, made the couetous man loose Christ, Luk. 12.20. And the seeking of vaine glory, maketh many men neglect Christ. *Seeke Christ and yee shall liue,* Amo. 5.6. *Seeke him while hee may bee found,* Esa. 55.6. *Amo. 5.5.* He that hath *Isachar* his burden must needes couch, Gen. 49.14. *He that hath rent his net, will take nothing,* Luk. 5.6. *Gen. 49.14.* *They which are laden with thicke clay cannot mount up before the Lord,* Habak. 2.6. *They can neuer bee faithfull disposers,* that are faithlesse workers, 1. Cor. 4.2. *1. Cor. 4.2.* *They will say and doe not,* Math 23.3. So they which labour much for vaine glory, will hardly attaine to true glory. *Mat. 23.3.*

And the place thereof shall knowe it no more.] When the flower is cut off, or withereth, the roote is greene in the earth, but man when hee is once dead shall liue no more here, hee shall liue no more vpon earth. Hee shall bee seene no more here, hee shall liue no more in this world. The place where a flower hath growne shall know it no more: so the place shall know no more where man hath liued.

Text.

Doct. 5.

That man being once dead shall liue no more on earth. Who of all our fathers departed this life haue liued againe a naturall life, wee shall goe to them, they shall not com to vs, they triumph, wee fight, they at their iourneyes ende, wee traouailing, they in the hauen, wee on the sea, they at rest, wee in trouble. Remember that my life is but winde, and that mine eyes shall not returne to see pleasure. The eye that hath seene me shall see me no more, thine eyes are vpon me, and shall be no longer. As the cloude vanisheth, and goeth away: so hee that goeth downe to the graue shall come vp no more. He shall no more returne to his house, neither shall his place knowe him any more. Iob. 7. 7. 8. 9. 10. As if Iob had said, after death I shall not liue here on earth, enioying my riches, my dignities, and power, I shall not come againe to eate and drinke, to haue children, and to be restored to my former estate, I shall not command seruants, nor bee commanded by any higher power on earth, my life shall bee a communion with the blessed Trinitie, my ioy the presence of the lambe, my exercise singing, my dittie praise yee the Lord, my consorts Saints and Angels, the place the heauen of heauens, 1. Kin. 8. 27. The Paradise, Luk. 23. 43. The bridegromes chamber, Psal. 19. 5. They which now see me, shall see me no more on earth my soule at the time of dissolution shall returne to God that gaue it, Eccles. 12. 7. and my body to the dust, dust I am, concerning my body, Gen. 3. 19. There is hope of a tree if it be cut downe, that it will yet sprout, and the branches thereof will not cease. Though the roote of it waxe olde in the earth, and the stock thereof be dead in the ground. Yet by the sent of the water it will bud and bring forth boughes like a plant. But man is sicke and dieth, and man perisheth,

Iob. 7. 7. 8.
9. 10.

1. Kin. 8. 27.

Luk. 23. 43.
Psal. 19. 5.

Eccles. 12. 7.

Gen 3. 19.

perisheth, and where is he, Iob 14.7.8.9. 10. Hee that is Iob 14.7.8.9.
 once dead naturally cannot bee repaired againe, hee ^{10.}
 cannot returne to liue on earth. An house that is fal-
 len may bee built againe, a tree that is fallen may bee
 vnderpropped and staied vp againe: but man being
 dead can returne to his naturall life no more. *My*
dayes are swifter then a weauers shittle, and they are spent
without hope, Iob 7.6. A weauers shittle is soone from Iob 7.6.
 one ende to another: so wee are soone from the day
 of birth, to the day of death: and our dayes are spent
 without hope euer to liue a naturall life. *If a man die,*
shall he liue againe, Iob 14.14. When the soule is separa- Iob 14.14.
 ted from the body, the body lieth as a stocke or blocke
 terrible to behold: if it lie a while vnburied it wil putri-
 fic and stincke. Wee loue no man so much in his life,
 as wee loath him after death: for then wee cannot see
 him dead, whom wee were neuer weary beholding
 when he was aliue. To desire or wish him liuing that
 is dead, is in vaine. The liuing shall goe to the dead, but
 the dead not come to the liuing.

First, it may warne and admonish men to doe good Vse. 1.
 whiles they liue, and to set all things in order before
 they die. If thou hast wronged, make restitution in
 thy life-time, for thou shalt not come againe to re-
 store. If thou wilt giue, doe it in thy life time, for thou
 shalt not come againe. No doubt the rich man would
 haue beene more pittifull and mercifull, if hee had li-
 ued againe on earth. *Mercifull giuers shall be the chil-*
dren of the highest, Luk. 6.35. And bee like God their Luk. 6.35.
 father, who is *the father of mercies,* 2. Cor. 1.3. They 2. Cor. 1.3.
 shall bee his *Stewards* to dispose his goods, Luk. 16.2. Luk. 16.2.
 And his hands to distribute his almes. *All that thy hand*
shall.

Eccles. 9. 10.

*In terris actio in
calis contempla-
tio.**Xoimontes.*

Reuel. 14. 13.

Ioh. 9. 4.

Ioh. 12. 35.

Gal. 6. 10.

*Nallus poeniten-
tia locus, nullus
satisfactionis
effectus.**Cypria ad de-
metr.*

Perk.

Hebr. 3. 7. 8.

*Quotidie est
ho. be.*

Heb. 3. 13.

Mica. 6. 10.

shall finde to doe, doe it with all thy power, for there is nei-
ther worke nor inuention, nor knowledge, nor wisdom
in the graue whither thou goest, Eccles. 9. 10. Here wee
must repent, here we must giue, for after death these
actions shall haue no place. In this life doe good, af-
ter this life receiue good: here labour, hereafter rest.
In earth action, in heauen contemplation. The dead
are saide to rest from their labours, Reuel. 14. 13.
And although the soule thorough death doeth not
loose his faculties, notwithstanding she doth not exer-
cise her operations. The action of the godly after this
life is a perpetuall fruition of eternall happinesse, put
in the contemplation of diuine glory. Our Sauour
saith, *I must doe the workes of him that sent me, while
it is day, the night cometh when no man can worke,*
Ioh. 9. 4. *Worke while yee haue haue light,* Ioh. 12. 35.
while we haue time, let vs doe good to all men, Gal. 6. 10.
As all time is not fit to sow and plant: so all time is
not to doe good, for after death there is no place of re-
pentance, nor no effect of satisfaction. Hard dealing
men giue gifts to the poore after death but too late.
Funerall beneficences is not free but formal, not chear-
full, but extorted. Because the time of repentance, sa-
tisfaction, restitution, and such like will not long last
and continue, let vs now repent and turne to the Lord,
to day if yee will heare his voice harden not your hearts,
Hebr. 3. 7. 8. *Exhort one another daily, while it is called to
day,* Hebr. 3. 13. Make satisfaction to those men whom
thou hast wronged, and restore such goods, lands, and
possessions as thou doest detain from any man, there
can be no true repentance while the treasures of wicked-
nesse are in the houses of the wicked, Mica. 6. 10.

Secondly,

Secondly, it may reprove many who affirme that they haue scene and heard dead men to walke and talke, to frequent their promises, and to say, I am the soule of this man, or of that woman, I am tormented grieuouſly in *Purgatory*, for this or that which I haue done, I might be deliuered, if ſo many *Maſſes* were ſaid for mee. If they be not popiſh which make ſuch falſe apparitions for gaires ſake, they are certaine euill ſpirits, *Satan can transforme himſelfe into an Angell of light*, 2. Cor. 11. 14. Why not into a ſoule. He entred ^{2. Cor. 11. 14.} into *Indas*, Ioh. 13. 27. He filled *Ananias* heart, Act. 5. 3. ^{Ioh. 13. 27.} He worketh mightily in the ſonnes of diſobedience, Eph. 2. 2. ^{Act. 5. 3.} Hence it is that they are called the children of the diuell, as *Paul* ſaid to *Elimas*, and full of all ſubtiltie and all miſchiefe, the child of the diuell, and enemy of all righteousneſſe, wilt thou not ceaſe to peruert the ſtraight wayes of the Lord, Act. 13. 10. ^{Eph. 2. 2.} Such were the Iewes to whom Chriſt ſpake, Yee are of your father the diuell, and the luſtes of your father, yee will doe. Ioh. 8. 44. ^{Act. 13. 10.} Hence is that the holy Ghoſt ſaith, woe to the inhabitants of the earth, and of the ſea, for the diuell is come downe vnto you, which hath great wrath, knowing that hee hath but a ſhort time, Reuel. 12. 12. ^{Ioh. 8. 44.} He is a deceiuer of the people, Reuel. 20. 3. 8. ^{Reuel. 12. 12.} And his ſleights and deceits are called ^{Reuel. 20. 3. 8.} the deepeneſſe of *Satan*, Reuel. 2. 24. ^{Reuel. 2. 24.} The diuels perloaps cannot aſſume dead mens bodies, for they are more vnfit for motion, then dead instruments that neuer had life. It is a peculiar worke of Gods power to raiſe the bodies of men out of the graue. The Scripture doth not mention that euer euill ſpirits did appeare with true bodies.

Seeing, mans dayes are few, fraile and fickle, few, for
E foure.

four score yeares is a long time now, though four hundred were not much in time past, fraile, for the strongest man is but weake, and fickle, for we are speedily from the wombe our liuing mothers, to the wombe of our dead mother earth. Mans dayes are not onely few, fraile, and fickle, but short, and so his liuing death is changed to an euerlasting life, and the end of a temporall is the beginning of an eternall life. Mans dayes are not onely short, but also full of trouble, notwithstanding the sorrowes of a bitter life shall bee recompenced with a blessed death, and the going out of a bad, is the beginning of a better world. Mans dayes, pompe, glory, birth, blood, are but as vanishing flowers, this world is transitorie, and when man dieth he shall leaue all behind him, hee shall carry no more with him going, then he brought comming: no more out of the world, then hee brought into the world, whereof he shall haue any vse: and when a man is dead he shall returne no more. If a man wrong, or deceiue, oppresse and goe beyond the seas at his returne hee may right those he hath wronged, and relieue those he hath oppressed: but man that wrongeth, oppresseth, and iniureth in this life, and dieth in the sinne, shall not returne to liue on earth, to repent for it, neither to satisfie for it, therefore while we liue, let vs so liue, that we may liue in death.

I haue hitherto spoken of life and death, now I must speake something of the life and death of this *worshipfull Gentleman* whose body standeth before vs ready to be interred.

To liue well is the ready way to die well, as men liue: so they for the most part die. A blessed life, shall haue a
blessed

bleſſed death. Such as expect for comfort in death, muſt be obedient to God in life. If men will liue till they be dead, they muſt die while they liue, a good life here, bringeth a good death hereafter. That his life was godly appeared by his hospitalitie how many of the Saints hath he fed, and lodged, inſomuch as it he was a *Gaius* for them, how did he relieue the poore daily at his doores and in time of ſickneſſe how prouident was he for them. He was a peace-maker amonge his neighbors, compoſing controuerſies, and ending many needleſſe ſuites, which either pride, or tyranny, or ſelfe-will, or enuy had begun. Hee had a great loue to the meanes of his owne ſaluation, I meane the preaching of the word, frequenting it often if his health did ſerue him, countenancing & ſupporting the Lecture where he was a continuall hearer. How kinde and affable hee was to Gods Miniſters they will be ready to witneſſe. In his ſickneſſe he was very penitent and ſorrowfull, confeſſed his ſinne, deſiring God to forgiue him: nay, aſſuring himſelfe that all his ſinnes were pardoned and forgiuen for Chriſts ſake. In his ſickneſſe he was patient, weary of the world, deſirous to goe home, forgiuing and forgetting all wrongs and iniuries done him. His talke for the moſt part in his ſickneſſe was of heauenly matters, and ſuch as came to comfort him, might receiue comfort from him. He did often pray, and ioyne in praier, and which was worthy obſeruance did pray for a bleſſing on Phiſicke before hee would uſe it. He uſed all lawfull meanes commending the ſucceſſe to God. So liued he, and thus died he, leauing an earthly poſſeſſion, and a houſe of clay, but now enioying an heauenly inheritance, a manſion, a reſting place.

place of eternall glory, leauing louing friends: but now
enjoying such as are more louely, leauing children, and
yet gone to his children. All did not speake well of
Christ, some saide hee was a deceiuer, some a glutton,
some a wine-bibber, some a company keeper of wic-
ked men; so all may not speake well of this Gentle-
man, there be cursing *Shimeries*, and rayling *Ratshake-*
thes, some that will speake good of *none*. As the red
dragon cast out water after the woman that had brought
foorth a man child to drowne it; so such as are the dra-
gons young will cast out flanders, lies, false reports, and
cursed speeches after those which die in the Lord to
disgrace them. The liues of such men as loue
to disgrace the dead we may know,
their death God
knowes.

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